

to his interests, whatever the motive. " It seems to be a fixed article of belief throughout southern India, that all who have willfully or accidentally killed a snake, especially a cobra, will certainly be punished, either in this life or the next, in one of three ways : either by childlessness, or by leprosy, or by ophthalmia/' ¹ Where this faith exists man has a greater interest to spare a cobra than to kill it. India furnishes a great number of cases of harmful mores. " In India every tendency of humanity seems intensified and exaggerated. No country in the world is so conservative in its traditions, yet no country has undergone so many religious changes and vicissitudes." ² " Every year thousands perish of disease that might recover if they would take proper nourishment, and drink the medicine that science prescribes, but which they imagine that their religion forbids them to touch." " Men who can scarcely count beyond twenty, and know not the letters of the alphabet, would rather die than eat food which had been prepared by men of lower caste, unless it had been sanctified by being offered to an idol; and *-would* kill their daughters rather than endure the disgrace of having unmarried girls at home beyond twelve or thirteen years of age." ³ In the last case the rule of obligation and duty is set by the mores. The interest comes under vanity. The sanction of the caste rules is in a boycott by all members of the caste. The rules are often very harmful. " The authority of caste rests partly on written laws, partly on legendary fables or narratives, partly on the injunctions of instructors and priests, partly on custom and usage, and partly on the caprice and convenience of its votaries." ⁴ The harm of caste rules is so great

that of late
they have been broken in some cases, especially in
regard to
travel over sea, which is a great advantage to
Hindoos.⁵ *The*
Hindoo folkways in regard to widows and child
marriages must
also be recognized as socially harmful.

30. How " true " and " right " are found. If a
savage puts his
hand too near the fire, he suffers pain and draws
it back. He

¹ Monier-Williams, *Brahmanism and Hinduism*, 324.

² *Ibid.*, 101.

* Wilkins, *Hinduism*, 299.

* *Ibid.*, 125.

⁵ JASB, IV, 353.